GUIDELINE

FOR WORKERS

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Contents

بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

Dear Friends !

We are about to disperse after four days of Conference.* We have completed the work that we wanted to do in this conference. In our special session we have also reviewed our work, to a certain extent. Now, before we leave, I want to have a talk with you—members and associates all — and give the necessary instructions needed to carry on the Dawah work properly, in the future.

Attachment with Allah

The first and foremost instruction, always given by all the prophets, the rightly-guided caliphs and the pious among the Ummah to their companions had been to inculcate fear of Allah, implant His love in one's heart and to promote attachment with Him. Hence following in their footsteps, I also have chosen it as the first advice to my friends and shall in future

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*A speech delivered on November 13, 1951 in the final session of annual General Conference of Jamate Islami Pakistan held at Karachi in Pakistan.

too continue to do so as I get a chance, for it deserves a preferential treatment.

Belief in Allah has priority over all other articles of faith. Hence association of heart with Allah should have priority in prayers. Fear of Allah should have priority in morals and soliciting the pleasure of Allah should have priority in all personal dealings. In short, the correct adjustment of our entire life is to be based on the principle that the yearning to win the pleasure of Allah should have priority over all other motives, efforts and endeavours. Particularly this hard task of ours, for which we stand as a party, can only thrive on the motivating force of our attachment with Allah. It will gather strength according to our strong attachment to Allah and will weaken according to our weak attachment with Him.

It is an admitted fact that for whatever task a man stands, be it worldly or heavenly, the main force behind is the purpose for which one has risen, and zeal can only engender when he has deep interest and enthusiasm for that aim. A self-seeker cannot succeed without being selfish. Intensity in love for self leads him to the service of his self with the eagerness of the same strength. A man working for his children

being mad in his love for his children, sacrifices his pleasures and comforts for the welfare of his children, and sometimes stakes not only his worldly gains but even the benefits of the hereafter, so that his children may prosper to the utmost. A man working for his nation or country is a captive of their love and because of this love he endures monetary losses, as well as hardships of detentions and jails. He works hard day and night and sometimes even sacrifices his life for the freedom, defence and supremacy of his nation or state.

Now, if we are struggling to uphold the Word of God, not for our own selfish ends; neither for any motive of family interests nor any national or state interest but our only sincere desire is to please our lord, Allah Almighty alone, and we have engaged ourselves in this work only because we are convinced that this is His work, you can really see that this work cannot be advanced unless and until our attachment with Allah is real, strong and deep. Zeal for this work develops only when all our inclinations are concentrated in the endeavours for propagating the Word of Allah. For all those who have joined hands in this work, it is not enough that they might be connected with

"Allah also", but that their connection should be with "Allah only". In other words, it should not be 'a' connection but the only real and true connection. We should always be vigilant and conscious that our attachment with Allah does not decrease but always increases and gets deeper day by day.

Attachment with Allah is the main guiding spirit of our mission. Thanks to Allah, no member of our party is unmindful of this fact or its significance. Yet many a men are often confused as to what does the term attachment with Allah (*Taalluq Billah*) exactly mean, what is the method of inculcating and promoting it, and how to find out whether one really has any connection with Allah or not and if he has, then to what degree. I have often felt that lack of knowledge and understanding in this respect leaves people in wilderness, knowing not where do they stand and where are they to go and how much distance have they yet to cover. Consequently some of us get lost in vague ideals and some get inclined towards ways and methods that never lead them to their destination Someone finds difficulty in differentiating

between closely related and far-related things—and someone is just astounded.

I shall not, therefore, only confine myself to advice about *Taalluq Billah* but also, try to present clear cut answers to the said questions, to the best of my knowledge.

The Meaning of *Taalluq Billah*

Its meaning according to the Holy Quran are that a person should live and die for Allah, and his worship and sacrifices should also be meant for Him alone.

إنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

> "(Say O ! Mohammad (SAW) surely my prayer and my sacrifice, my life and my death are all for Allah the Cherisher of the worlds." (6 : 163)

He should worship Allah with full devotion and subject his life exclusively to unqualified submission to Allah. Quran says :

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ

> "They had been ordered nothing but that they should worship Allah with sincere devotion and being true in faith to Him." (98 : 5)

The Holy Prophet (may peace be upon him) has, on different occasions, explained this relationship in such clear terms that there is no ambiguity left in its meaning and purpose. It is explicitly clear from his statements that the nature of this relationship is nothing but—

خشية الله في السر والعلانية

to fear Allah in all matters—open or secret—

أن تكون بما في يدي الله أوثق بما في يديك

and to rely on the might of Allah rather than one's own resources.

He should be ready to face the anger of men to solicit the pleasure of Allah, and never prepared for the *vice versa.* And when this attachment with Allah rises to a pitch that all love, enmity, giving and withholding by a person is for the sake of Allah alone, and with no other motive behind, it means that he has attained perfection in his attachment with Allah.

من أحب لله وأبغض لله

وأعطى لله ومنع لله فقد استكمل الإيمان

(The Holy Prophet (may peace be upon him)

> said "whoever loved for Allah, and hated for Allah, gave for Allah and withheld for Allah, is the person who has perfected his faith (*I'man*)".

Now look into the meanings of the (*Qunūt*) prayer which you recite every night. Every word of it points towards the connection you should have with Allah. Just ponder over its words and see for yourself the promise you make with Allah about the kinds of connections you should have with Him.

اَللّٰهُمَّ اِنَّا نَسْتَعِيْنُكَ — بِالْكُفَّارِ مُلْحِقٌ

> "O ! Allah, we seek Your help and crave for pardon from You. We believe wholly in You and solely depend upon You, (so) we praise You in the best words, we are thankful to You, and not ungrateful toYou. (Hence) we abandon and reject (leave) all those who transgress Your Commands. O ! Lord we worship You alone, offer prayers for Your sake, bow down to You and all our endeavours and efforts are meant to lead us towards you. We are hopeful of mercy from you and are afraid of Your punishment. UndoubtedlyYour punishment is to fall on the rejecters."

This attachment with Allah (*Taalluq Billah*) is

also vividly mirrored in the special prayer of the Holy Prophet (may peace be upon him) which he used to recite at the time of *Tahajjud*.[1] He used to say :

اَللّٰهُمَّ لَكَ اَسْلَمْتُ — وَاِلَيْكَ حَاكَمْتُ

"O ! Allah, I have bowed down to you, declared my faith in You, placed my reliance in You always took recourse to You, fought for You and placed my case before You."

How to Increase *Taalluq Billah* ?

The above mentioned is the correct interpretation of the attachment that a firm believer should have with Allah. Now let us consider the method of acquiring and increasing it. The only method of acquiring it is to believe in Allah and accept Him the One with no partner, as the Lord, the Deity and the Master of his own self as well as of the whole Universe, and to accept all the attributes, the rights and the privileges of godship as reserved for Allah alone, cleaning one's heart from all possible effects of polytheism (*Shirk*). When this is

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1. *Tahajjud* is a supererogative prayer offered late after midnight getting up from deep slumber, all alone in one's room, to be followed by sleep again.

perfectly done, connection with Allah is duly established.

Now the strengthening of this relationship is possible in two ways. One is of thinking and assimilation and the other is of translating it into action. First you are required to fully grasp and understand your relationship with Allah by nature as well as logically incumbent upon you in practical life with the help of the Holy Quran and the acknowledged traditions of the Holy Prophet (may peace be upon him). The correct perception, discernment and appreciation of this relationship is only possible through deep and concentrative study of Quran and Hadith and repetition of this study time and again to retain it in your mind. Consequently whatever aspects of your relationship with Allah dawn upon you, ponder over them and look into yourself as to how much are you meeting the demands of that relationship and where and to what extent are you failing. Your attachment with Allah will increase in proportion to your self assessment and understanding of your required role.

For example, your first and foremost relation with Allah is that of a worshipper with the worshipped. Your other relationship with

Allah is that you are His Vicegerent, custodian of and responsible for innumerable trusts (*Amanāt*). Your third relationship with Allah is that you have executed a sale deed by declaring your faith and conviction in Him. Through this contract you have bartered your life and property to Him and He has purchased it in consideration of paradise for you in return. Your fourth relationship with Allah is that you stand responsible to Him. You are not accountable to Him only for your acts and deeds that are open and visible but also for your intentions and aspirations and for all your moves and plans. In short, there are so many relations that exist between you and Allah and your nearness to Him very much depends on your appreciation and understanding of these relations and to the extent to which their demands are met. Your relation with Allah will grow weaker and weaker if you do not care for the demands of this relationship and will get deeper and stronger if you are duly conscious of and attentive to its demads.

It is never a method of abstract thinking and theory It proves fruitful and maintainable only when it is translated into practice. It calls for unqualified obedience and all out efforts to win Allah's pleasure i.e. to do all that pleases

Allah. True obedience to Allah's commands means total compliance—open as well as secret—not unwillingly but with full eagerness and zeal, without any worldly aim and solely to please Allah. At the same time, abstain openly, as well as in secret, from all activities forbidden by Allah, with full abhorrence and deep contempt and fearless of any worldly loss, save the fear of the wrath of Allah only. This conduct in life will raise you high up to the position of *taqwa*, (abstention from the displeasure of Allah). Further when you engage yourself in spreading all that pleases Allah and suppressing and eliminating all that displeases Allah, you do not hesitate in sacrificing your life, money, time, efforts and intellect or for that purpose any thing possible, still you do not boast of any of your such sacrifices, nor do you consider it any favour to anyone. Instead you regard your biggest sacrifice short of the due right of your Creator. Then this is the attitude that elevates you to the position of *Ehsan*—beauteous submission to the will of Allah.

Means of Growing *Taalluq Billah*

In reality it is not so easy to develop such attitude. It is an uphill task which requires a lot of energy. This energy can only be generated

with the help of the following four things.

(1) *Salat* (Prayers) : You should offer not only the obligatory prayers (*Fard*), but also the *Sunnahs* i.e. additional prayers offered punctually by the Holy Prophet (SAW) and the *Nafl* i.e. supererogatory prayers as many as easily possible. But make it a point that you offer the *Nafl* — supererogatory prayers indoors and in secrecy, so that your personal attachment with Allah might increase, and sincerity of purpose develop in you. Show of *nafl* or *tahajjud* prayers gives way to hypocricy and self-importance which is detrimental to sincere belief. Same is the case with other good deeds like almsgiving and remembrance of Allah which are destroyed by show and publicity.

(2) *Zikr-e-Ilahi* (Remembrance of Allah) : Remembrance of Allah is a continuous process throughout the life in all circumstances. The best and most appropriate way to remember Allah is the one practised by the Holy Prophet (may peace be upon him) himself, which he taught to his companions, and not the techniques invented or borrowed

from others by the *sufies* in the later period. Try to learn by heart, as many prayers as possible, taught by the Holy Prophet (may peace be upon him), fully grasping their meanings and recite them off and on keeping the meanings present in your mind. It is very effective in maintaining your attention and devotion to Allah.

(3) *Saum or Fasting* : Apart from the obligatory fasting of the month of Ramadan, observe some *nafl* (supererogatory) fasts also. The easiest and most practical way is to fast for three days every month with a determination to attain the same degree of *taqwa* during these three days which is the real purpose behind fasting according to the Holy Quran.

(4) *Infaq-fi-Sabeelillah* (Spending in the way of Allah) : This spending, obligatory as well as supererogatory (*nafl*) to the extent of one's means, should be continuously done. But one thing should always be kept in mind. The real worth is not of the quantity of what you spend but of the spirit of sacrifice for the sake of Allah. A penny from a poor man by

cutting his food expenses is much more precious before Allah than the thousands spent by a millionaire that amount to only one-tenth or one-twentieth of his expenses on luxuries. You should also realise the importance attached to *Sadqah* (spending in the way of Allah) by Allah and His Prophet Mohammad (may peace be upon him) as the best means of purifying one-self. You can yourself experience the effects of *Sadqah*. Suppose you commit a wrong unintentionally. When you realise it you repent and beg His pardon. Then again the same thing happens. This time you add some *Sadqah* to your repentance (*Taubah*) and prayer. You shall yourself feel the difference it makes. You shall note that the repentance followed by *Sadqah* makes you purer and stronger to resist the vily inclinations.

This is the pure and simple method of getting closer to Allah taught to us by the Quran and Sunnah. If you follow this method, you can increase your attachment with Allah, without taking to the *sufic* techniques and methods and leading a normal life at home with your family,

carrying on all your worldly activities as usual.

Measure of Attachment with Allah

Now comes the question of assessing the extent and degree of relationship with Allah and that how can we know of increase or decrease in this attachment. Let me say you need not wait for any revelation in dreams, any divine inspiration, any supernatural power or divine light in dark solitary cells. The measure has already been provided by Allah in every man's heart. You can judge it awake and in full day light. Recount your lifelong activities, efforts and desires. Check yourself as to how far you are honouring the commitment you have made by declaring your belief and conviction in Allah. Are you true to Allah in the discharge of trusts and responsibilities or flouting the trust? What proportion of your time, efforts, ability and property is devoted to the cause of Allah and what is reserved for other activities. Compare the degree of your annoyance, grief and uneasiness when your own personal interests and passions are hit, as against your feelings and reaction when Allah's authority and commandments are flouted. You can thus test your attachment with Allah in so many ways and find out daily whether your attachment with Allah is on the

increase or decrease. Do not bother about the *sufic* technicalities of *Basharat* (glad tidings), *Karamat* (excellence), *Kashf* (inspiration) and *Tajalliat* (divine lights). In fact there is no awareness (*Kashf*) greater than the awareness of the oneness of Allah in this world of deceptions and fallacies. No excellence (*Karamat*) is higher than to stand with determination in the face of apprehensions created and temptations offered by Satan and his followers. There is no better perception of Allah's lights than to witness the truth in the groping darkness of infidelity (*Kufr*), impiety (*Fisq*) and perdition (*Dalalat*) all around. The greatest possible *Basharat* (glad tidings) that a believer may get is through his staunch belief in Allah and steadfastness in His way.

إِنَّ الَّذِينَ قَالُوا — كُنتُمْ تُوعَدُونَ

"Surely those who said that Allah is our Lord and then they stuck to this declaration, Allah sends His angels to them who say "Do not be afraid, nor be grieved, but be delighted to hear the happy news of being awarded the Paradise as promised to you." (41 : 30)

Preference of the *Aākhirah* (Hereafter) :

My second advice to you after *Taalluq Billah* is to give preference to Hereafter over this

world, in each and every matter. In every affair of this life, your aim should be to attain success and blessing in the life hereafter. Quran tells us that our eternal abode is the hereafter ; we are in this world only temporarily, to be examined as to who of us are going to prove their competency of winning the eternal life of Paradise, by acting properly within the limits imposed by Allah—of course within the limits of our resources, our authority, time stipulated to us, and opportunities afforded by Him. We are here being tested not for our achievements in industry, commerce, agriculture or statecraft, nor for the fine buildings and roads we construct, nor even for the extent of our success in establishing a grand culture. But the real test pertains to the extent of our ability to perform our duties as Allah's vicegerent in respect of the trusts placed in us, and whether we lead our life as an outlaw and a rebel or as an obedient and law-abiding person ? Whether we comply with the will of Allah on His earth or the will of our own self or of other claimants to godship other than Allah ? Whether we are trying to adorn and administer Allah's world according to His standard or trying to corrupt and damage it ? And whether we struggle and fight the Satanic forces for the sake of Allah or meekly lay down

our arms and surrender to those forces? The first test of Adam and Eve in the Paradise was just the same. Hence all persons selected for the eternal inhabitation of Paradise from the entire humanity shall have to pass this test. Hence the true criterion for success or failure is irrelevant with the examination seat, be it a monarch's throne or a condemnation cell, a large empire or a poor man's hut. These temporary phases of success or failure in the mortal life are no proof of success or failure in the life hereafter. The true success, on which we should concentrate depends on unflinching loyalty to Allah and complete submission to His commands, irrespective of the field of our activities and the responsibilities assigned to us. Thus alone can we ensure the position reserved by Allah for His loyal servants.

GENTLEMEN! This is the reality. It is not enough to understand or accept it only once—but great effort is needed to refresh it time and again. Otherwise, there is always a possibility that, in spite of the fact of our not being a non-believer in the hereafter, we might step into the shoes of those who work for worldly gains forgetting the hereafter. This happens because the hereafter is imperceptible and visible only after

death. The good or bad end in the hereafter can only be perceived through intellect. On the contrary, this world is an easily perceptible thing, offering its sweet and sour tastes every now and then, and its achievements and failures are always there to deceive us as the ultimate consequences. The loss in the life hereafter may only give us a little pricking in our conscience if it at all exists. Whereas the loss of this world is felt by us physically. Our family, our relatives, acquaintances, friends and the people in general all not only feel it but also make it felt. Similarly the accomplishment of the hereafter provides a little comfort and satisfaction to the conscience only if heedlessness has not deadend it. But the prosperity in this world serves as a pleasure for our whole body. We feel it with all our senses and every one around us shares this feeling. Hence it is really very difficult to translate the faith in hereafter into practice and base the whole concept and working of day to day life upon this faith, although it may not look so difficult to accept it as a faith and belief. It might be very easy to say that world is a trifle, but to face and reject the worldly attractions and refuse to concede to the worldly desires is not at all an easy job. It can only be possible after

a great struggle and can be retained with persistent labour.

Means to Develop Concern for Hereafter

You might ask me as to what is the method to acquire this quality and what are its requirements ? I would say you can get it by two methods, reflective and practical. The reflective method is that be not contented with the pronouncement of your belief in Hereafter but make it a habit to study Quran fully grasping its spirit and meanings. This method of studying Quran will gradually develop such a conviction in hereafter as if you have seen it with your own eyes. There is not perhaps a single page in the Quran where the hereafter is not mentioned in one way or the other. At places you will find the hereafter portrayed in such a detail as if an eye witness account is being reported. At many places in the Quran, life in hereafter is projected in such an exquisite manner that the reader feels himself present as an observer. Only if the camouflage of this world is removed one can witness with his own eyes whatever is being narrated in the Holy Quran. Hence continuous study of the Quran with full comprehension can gradually raise one to a position where the con-

cern for the hereafter gets complete hold of his mind, and he begins to feel actually at all times that he is to prepare himself in this temporary worldly life for his permanent abode of life after death.

This approach gets stronger by the study of traditions of the Holy Prophet wherein details about life after death are often described just like eye-witness accounts. This reminds us of the fact how the conviction and firm belief in the hereafter dominated the lives of the Holy Prophet (may peace be upon him) and his companions.

This conviction in *Aākhirah* is further strengthened by visits to graveyards which should be made solely with the purpose of remembering ones own end as advised by the Holy Prophet (may peace be upon him). One should never forget in the urges and desires of this worldly life the same fate and end which the others are facing day and night before him. But mind it that those tombs and shrines would not serve the purpose, which the wayward people have turned into centres for fulfilment of their worldly desires and relief from the hardships of life. Instead you should visit the graveyards of the common men or the grand mausoleums of monarchs deprived of the pomp and show of body-

guards and aide de-camps to make the people observe the formalities in the presence of such monarchs.

Now let us take the practical method. While living in this world and taking part in the affairs of your community, friends, acquaintances, your city, country or in the matters of your profession or finances you often find yourself at the cross-roads. Faith and conviction in the life hereafter calls you towards that way while material gains and interests press you to go the other way. Try your level best to proceed on the way mentioned first. If you have chosen the other way because of any weakness or unawareness retrace your steps as soon as you realise the mistake, unmindful of how far have you gone the wrong way. Look unto yourself and try to find out how often did the worldly interests and attractions succeed in getting you absorbed in it and how many times did you succeed in avoiding detraction from the right path, and consideration for the life hereinafter dominated over you. This assessment of your own self shall tell you exactly how much your concern for the life hereinafter has increased and to what extent are you required to make up the deficency. Whatever the deficiency, try hard to make it up through

your own efforts. Outside help can only be acquired by keeping away from the society of materialists and by developing friendship with the pious who prefer the gains of the life hereinafter over this world. But remember, there is no way yet known to develop or discard any quality in you without your own efforts or potentials.

Avoid Vanity

My third advice to you is that you should not feel proud of the improvements you have made in your person and in your collective morality. You should not, individually or as a party, fall into the fallacy that you have achieved perfection, that you have reached your goal and that there is no room for any further improvement in your practical life or any more target to be achieved. Often I and the other officials of the party came face to face with a teasing problem. Many a people have been trying to belittle the position of the Jamaāt-e-Islami and, in fact, of the Islamic Movement, which is real purpose of the Jamāat. They label it as a political party working for the same end as the other political organisations. Piety and purity as well as spiritualism is no where traceable in it. It utterly lacks attachment with Allah

(*Taālluq Billah*) and concern for hereinafter (*Aākhirah*) ; its leadership has no link with any school of sufism and have got no grooming, in any sufic centre of piety and excellence in spiritualism. Hence there is no chance for its associates to get such grooming. The idea behind this campaign to spread dissatisfaction among the workers of the Jamāat so that they might recapitulate to the same old religious centres that consider any partial service to Islam under the over all patronage of *Kufr* as a great achievement and those who can never even imagine to establish Islam as a complete and perfect code of life. They have labelled every such attempt as an anti religious move with all the eloquence at their command. They have always opposed any move to establish Islam as a dominant force in the Muslim society against infidelity (*Kufr*) and impiety (*Fisq*) by painting all such attempts as purely mundane and motivated by material ambitions and worldly gains.

This is why we are strained to explain the real difference between the concept of piety put forward by the sufic spiritualism and the concept of Islamic piety and purity. We have to explain what is real *Taqwa* (fear of Allah) and *Ehsan*

(excellence in submission to Allah) as desired in Islam and how it differs with the *Taqwa* and *Ehsan* which is taught by the so called authorities on piety and religiosity. Side by side with it we have also to explain in detail the technique and methods of reform and grooming adopted by the Islamic movement and its consequences, so that anybody sincere to Islam and having a correct and unadulterated concept of Islamic order may easily know that once convinced and impressed by the revolutionary message of Islam one automatically undergoes a great change in his outlook and concepts. This conviction develops true piety, fear of Allah and excellence in submission to His Will. Such a sort of sincerity and conviction is altogether missing in the stereotype sufic methods of training in piety and excellence not only in the trainees but in their teachers and guides as well.

We have to say all this because of the unjust and unfair attitude of our critics. We do not mean to defend ourselves, but we feel this explanation necessary in the interest of the Islamic Movement. We seek the protection of Allah against any vanity or pride about our own selves by the above exposition or any misconception that we have perfected ourselves. God

forbid, such a misconception and deceitful pride may deprive us of all that we have acquired so far.

To avoid this mishap I would like you to fully understand the following three points and never forget them :

My first point is that perfection knows no limits and its point of excellence is out of our sight. You go on climbing up and never consider any point as the highest one. In fact you are never perfect. The moment one considers himself perfect, his strife for the better and consequently his development stops, and decline begins. Never forget that a continuous struggle is needed for not only reaching a height but also for keeping yourself there. The moment you stop striving upward the downward pull starts working. The wise never look down to assess their achievement but look up to know how much is left unattained, and how far is their target.

My next point is that the standard of humanity set by Islam is so high that it starts from where the other isms and theologies conclude their excellence and perfection. It is not at all any utopic ideal. It reflects in the practical life of the Holy Prophets as well as in the lives of the devoted companions of the Holy Prophet (may peace be upon him) and the pious among the

Ummah. Always keep that standard in mind. It will save you from misapprehension of having attained perfection, make you realise your own lowliness and always present before you new heights to achieve. Even after a lifelong struggle you will feel that many a heights are yet unattained. Never feel proud of your health while patients around you are breathing their last. every moment. Look at the monuments of morality and piety of the past, whom you are replacing in the fight against evil. Faithful is he who always keeps in mind those who are richer in Islamic knowledge and deeds so that the thirst for accumulating this wealth does not die out. As regards material wealth, he always compares, himself with the poorer and thanks Allah for what He has given him, satisfying his thirst with whatever he has got ![1]

My third point is that the qualities actually

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1. The Holy Prophet (may peace be upon him) has said, 'Whosoever looked to the higher than himself in case of his *Deen* and followed his footsteps, and looked to the lower than himself in gains and thanked Allah for what He has given to him got himself recorded with Allah as contented and grateful. On the contrary, one who looked at the lower for his *Deen* and at the higher for his worldly gains and felt grief and regret for lacking in worldly gains would be recorded neither contented nor grateful.

acquired by us so far appear impressive only because deterioration has debased us a lot. The little light provided in the pitch darkness has earned prominence, otherwise it is a fact that we lack a lot in our personal lives when we assess ourselves on the criterion and the minimum requirements of faith in Islam. Hence confession of our shortcomings should not be a formality. It must result in a thorough purging of all of our faults and vices that we find and locate in our own personal life. We are introducing a new programme to assist you in this grooming and reform of your own self.

Utilise Training Camps

This training and grooming is open for all. The period of this course is very short to facilitate the businessmen, the agriculturists and the employees to benefit from it easily. The training is two-fold, academical and practical. The aim of the academical part is to provide minimum basic knowledge of Quran, Hadith and Fiqah, alongwith some important portions from our literature. This would enable one to understand Islam, its entire system, its requirements, the way of leading Islamic life and the process of establishing Islamic order. He would also know the nature of indi-

vidual character and collective behaviour as required for the struggle to establish Islamic order.

The practical part of the training programme undertakes to provide the workers an opportunity to live together, in a clean, chaste, Islamic way for a few days to learn punctuality, discipline, good companionship, fraternity and love, to try to imbibe good qualities of others and overcome their shortcomings with the help of others. They must avail of this opportunity to concentrate their mind, attention and activities exclusively for the pleasure of Allah, getting rid of all their worldly engagements for a few days at least.

We wanted to establish such training camps almost in every district, on a permanent footing. But we lack in suitable personnel capable of running these training camps as well as in adequate resources. Hence short courses have been arranged for the time being at Lahore, Rawalpindi, Multan and Karachi. Anyhow I hope that you would benefit a lot with this meagre arrangement. Allah willing, going through this course, you will yourselves be convinced of its utility. I appeal to all my friends to utilize this programme fully.

Attend to your kith and kin

I would also advise you to pay special attention towards reforming your kith and kin. Quran says :

قُوْا اَنْفُسَكُمْ وَ اَهْلِيْكُمْ نَارًا

"save yourselves and your kith and kin from Fire"

You are very much particular about the food and clothing of your families. But you should be much more particular to save them from the attrition of Hell. Try your best for the betterment of their life hereinafter and put them on the way to Paradise. If any one of them goes astray, in spite of your efforts, you shall not be held responsible for it. The point is that you should in no way be involved in his failure in the Hereafter. I often receive complaints that my party men do not pay so much attention to the betterment and reform of their own family as they do for the betterment of others. These complaints may be true in some cases, and may be exaggerated in some other cases. It is not possible for me to investigate the case of every individual. So I give a word of general advice. All of us should not only have a longing and desire but sincerely strive to see our near and dear ones on the path to peace and salvation to get real consolation.

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ

وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ـ

"O Lord, reward us with the children and the wives who prove themselves to be the solace for our eyes and make us the leaders of the God-fearing."

I advise my partymen to take interest in each others lives and strive for the betterment of not only their own children but the children of their fellow workers also. Often a child is not influenced by his father but is greatly impressed by his father's friends.

Mutual Betterment and its Ways and Means

I also advise you not only to strive for the betterment and reformation of your own self and your families but also for the betterment of your fellow workers. Those who have joined hands to work as a party for the sake of Allah and to establish His authority and supremacy in the world order cooperating and coordinating with each other. They must know that they cannot attain their high ideal without getting strong in morals and discipline as a whole. This understanding should result in mutual help and cooperation in their moral grooming and betterment and proceeding in the way of

Allah. This is the only way of collective purification (*tazkiyyah*) in Islam. If you find me going off the track, hurry up to bring me on the track and if I find you slipping or staggering I should lend you a helping hand. If you notice any blemish in my character you should clean it for me, and if I find you involved in any wrong I should try my best to rescue you from it. Convey to me whatever you feel better for me and in my best interest and I should convey to you whatever I feel necessary for your betterment. We know that we flourish in our worldly life through our mutual transactions. The same is true in our moral and spiritual life and we profit and flourish as a party in this sphere as well when we cooperate and supplement each other morally and spiritually.

The real method of reformation is to wait and see and avoid any hasty action whenever you find anything wrong in your fellow worker or any complaint crops up against him. First try to check it up coolly and then contact the person concerned and talk to him in confidence about the complaint without mentioning the matter before anybody else or anywhere in the absence of the person concerned. It is simply back-biting which is very much abhorred in Islam.

Collective Criticism :

Mutual criticism is also a fruitful way of collective reform. Bring to the notice of your fellow, workers' their faults and shortcomings in a very polite and sincere manner. But be careful as it may prove disastrous if the etiquettes of sincere criticism are not duly observed. The ettiquettes of fair criticism are as under :

1. Criticism should not be made every time and everywhere.
2. Before criticising anybody look into your own self first, considering yourself in the presence of Allah whether you are criticising sincerely and selflessly in his interest. Criticism is a bliss when it is so motivated and if it is not so then hold your tongue and try to get rid of your own impurity.
3. Your words and manner of criticism should make everyone feel that you really want reform and betterment.
4. Be sure that your complaint is based on real and hard facts before criticising anybody. Baseless criticism without getting sure of its facts is a sin and creates trouble.
5. The person who is criticised should give

a calm hearing to the complaint, then podder over it without any prejudice. He should concede to the truth plainly and counter the wrong with impassive reasoning. To get annoyed on criticism shows arrogance and vanity.

6. The criticism, and its rebuttal should not prolong and turn into a permanent altercation. Discussion is worth while till both the viewpoints are duly elaborated but if the matter is not settled, postpone discussion and let both the parties reconsider the whole matter coolly and separately.

The criticism within such limits is not only helpful but also necessary to set right our social life. No organisation can keep itself aright without such constructive criticism. Nobody in the organisation should be above criticism. I regard it indispensable for the stability of the organisation and I am sure that the day this healthy criticism is stopped, the organisation would succumb to various ills resulting in its destruction. That is why I had always been convening a special meeting after the general meeting of the party ever since its inception, to critically assess the whole work of the organisation

and its structure. In such special meetings I offer myself first for criticism, so that any objection or complaint against me or my performance should be brought openly before all without any hesitation. Either the criticism will correct me, or my explanation will clear the misunderstanding of the critic as well as all those thinking like him.

Obedience and Discipline

One thing more that I consider necessary to bring to your notice is lack of discipline and submission. No doubt we look very disciplined people when compared with other organisations But when we look at the standard required by Islam, and on the other hand, the difficult task before us, we really find our discipline far below the mark.

You are fully aware that you are very few in number with still fewer resources at your command in the field. The task before you is to change, in its form and spirit, the whole system of life based on impiety and ignorance, which is a thousand times stronger and resourceful. Compare yourself in number or resources you are no match to it. There is nothing with you to bank upon for achieving success in this struggle except moral superiority and strict

discipline. You can succeed in your great mission only when you establish your moral credibility and demonstrate such a discipline and organisation that you may be able to show your strength any moment and at any place with full confidence.

In a party striving for the establishment of the Islamic way of life, obedienee to the lawful commands of the party authorities is in fact in submission to Allah and the Holy Prophet (may peace be upon him). Whosoever contributes his time and energy to this mission for Allah's sake only, and who submits to the authority cf his party chief (Ameer) in order to serve the cause of Allah, obeys Allah and the Holy Prophet (may peace be upon him). The greater the attachment to Allah and the Holy Prophet (may peace be upon him), the stronger is the spirit of obedience in him. Similarly the lesser the attachment the weaker is the spirit of obedience. Which sacrifice can be more valuable than that offered by you while obeying a person who has otherwise no authority over you, but you have accepted him as your Chief (Amir) only to work for the sake of Allah, and you carry out his orders without any grudge like a loyal subordinate, even though his orders may

sometimes go against your wishes and interest. As this sacrifice is for the cause of Allah, its reward also is very great with Allah. On the other hand, if anyone refuses to accept subordinate position, and regards this subordination below his dignity, or feels hurt in the heart of his heart when ordered to do a thing and shows uneasiness or hesitation in the compliance of orders that go against his wishes or interests, practically proves that he has not yet surrendered to Allah and his own self still dominates his thought and actions.

Advice to the Local Heads

Here I deem it necessary to say a word of advice to the organizational heads at various levels along with my above advice to the workers that they too should learn techniques of leadership. Anybody who is entrusted with any office in the organization and who, by virtue of his office, excercises any authority over others, is not supposed to assert himself unduly upon others and relish his authority as being superior to others. He should behave politely and courteously with his co-workers. He should take utmost care that any misbehaviour on his part might not create any disobedience or contentiousness in any of the workers. He must differentiate in his dealings and behaviour

between the young and the old, the weak and the strong, and the well to do and the poor. He should have full knowledge of every individual's circumstances and should deal with everyone according to his position and circumstances and with due regard and leniency. He should imbibe such an spirit in his workers that they take the advice or appeal from their party head as order and implement it with the same spirit. It would really be considered as lack of party sense if the appeal from the party leader brings no response and he is compelled to issue order. Orders are only given to mercenaries. Those who have voluntarily joined hands to work for the cause of Allah, do not need any orders from a person who is their chief by their own choice. They only need a hint that they can serve their mission anywhere and they go ahead with it. The moment this spirit is generated among the party workers and their leader you will find no trace of any heart burning or ill-will.

Last Advice

My last advice is that all those who stand for this mission and movement should develop in themselves a trend to spend for the cause of Allah and give this cause preference over their

own material interests and pursuits. Try to cultivate such a deep attachment with this mission that may not let you rest till you spend every bit of your energy and resources for this cause.

Dedicate not only your person for the cause of Allah but your purse and finances too. Never forget that Allah has His right not only on you and your being but on your time and your money as well. Allah and the Holy Prophet (may peace be upon him) has prescribed the minimum limit but for maximum there is no limit. It is for you to decide and assess as to what extent should you spend in the way of Allah to satisfy yourself that you have paid the due. None can judge it better than you. The best judge is your own conviction and conscience. I need not say any more than that you learn a lesson from these who have no faith in Allah or the life hereafter and yet they make such a great sacrifices for their fake ideals. We, the believers in Allah and the life hereafter should feel ashamed of ourselves.

I also find my friends lacking deep interest and devotion needed for the establishment of Islamic order. No doubt some of us do work with utmost zeal that is indeed delighting and I pray for them from the core of my heart. But

most of our friends lack the required devotion. Only a few of us feel as a believer should feel upset on the rampant vices and the ungodliness and the miserability and helplessness of those who profess belief in the Allah Almighty. This state of affairs should cause at least as much worry and despair as you feel when your child is sick or your house is in danger of catching fire. Here too, it is very difficult for anyone to fix any limit or extent to which this despair and worry must go and the keenness one must show. It is again for everybody to decide himself at the call of his own conscience as to what extent should be strive to satisfy himself that, as one who believes in the ultimate reality, he has done his duty. Yet for the sake of contrast it is enough to cast a glance on the endeavours of those striving for the establishment of their fake and false ideals staking all that is at their command.

Opposition and Hostilities

Now I will briefly discuss the opposition to our struggle launched recently at a large scale. As for logical and reasonable difference of opinion intended for mutual understanding and adjustment and supported by goodwill and sincerity, we have never condemned it nor shall

we do so in future. How can we refuse this allowance to others when we have ourselves differed with others off and on with sincerety. But the pity is that very few of our opponents believe in fair and sincere opposition. Most of our critics resort to baseless allegations and false accusations. They distort our writings to suit their ends. There criticism or opposition is never meant to correct us or reform the people Their main purpose is nothing but to create suspicions in the people against us and to fail us in our efforts to establish Islamic Order over here.

Different groups are active in mounting a false propaganda campaign against us. On the one hand there are the leaders of the power cliques and the journalists who do not want to see Pakistan as an Islamic State. On the other hand are the protagonists of western secularism atheism and licentiousness who cannot afford the limitations imposed by Islam on their unbridled liberty of thought and action. Moreover there are different heretic elements and groups who apprehend that an Islamic society would never allow them a free hand for their heretic activities. Another element is of those Socialists who know pretty well that the only hurdle in

their way is Jamaat-e-Islami. The opposition from all these elements is nothing but natural. It would really have been surprising had they not opposed us. It is in no way a shame for them to suppress the truth by the force of their false propaganda. This in fact is totally in accordance with their concept of morality and is nothing unexpected. What really pinches us is the presence of ulemas in the rank and file of our opponents and what adds salt to injury is their brazen faced mischief mongering and false and baseless propaganda against us. Not because we are afraid of the influence they command over the masses but because we never expected such a contradictory attitude from those whom we considered god-fearing and pious people. We wished them to lead us as the torch-bearers of a true Islamic revolution but it is really a pity that they are siding with and supporting the western secularist communists, Qadianis and non believers in the authority of the traditions of the Holy Prophet (peace be upon him) in their onslaught upon the Islamic movement in this country. We wish they could just pause for a moment and ponder over what they are doing, with whom are they breaking and with whom are they joining hands. Any-

how, in view of the opposition from different quarters, I consider it necessary to give a few instructions to my partymen in this respect too.

Firstly whatever be the circumstances never get furious. Control your tongue and temper. Whenever you feel agitated consider it Satanic and pray to Allah for refuge from the Satanic designs. These are all Satanic tactics to damage our cause and struggle. On the one hand he instigates our opponents to make unwarranted attacks on us, and on the other tries to irritate us to engage ourselves in an endless campaign of countering their nefarious propaganda and divert our attention from the real mission before us that is most unpleasant for him. We should never fall a prey to his nefarious designs.

Secondly never develop hatred against the Ulema and there disciples and followers howsoever torture from their side you get. Never step in the shoes of those who started a wholesale condemnation of all the Ulema because of the excesses of a few from them. They could not confine themselves to the condemnation of the Ulema and started attacking the religious education even.

Never forget that the majority of Ulema is right and realist. We have won our best supporters and companions from amongst them and are still getting a good number of fellow workers from them by the grace of Allah.

Thirdly I would ask you to leave to me the job of defence and keep yourselves busy in serving your mission. I shall myself defend or entrust it to other responsible persons in the organization when and where necessary. Whenever you face any false allegation, counter it with the help of your literature. If one is not convinced by it and goes on arguing for the sake of argument then leave him and avoid any unwise confrontation. One who is going his own way always prefers to keep himself going and bypass the hurdles instead of involving himself in the hurdles that block his way.

Fourthly I would advise you never to transgress the limits ordained by Allah, even in the face of most wile and obscene opposition. Every word that you utter or put down in writing should be well thought out and duly checked that it is not in any way wrong or against the facts and you can justify it before Allah. Your opponents may or may not fear Allah, but you should always fear Him.

Fifthly you should know that this opposition has provided a golden opportunity for your movement to expand and flourish. Fully avail this opportunity. This is an arrangement by Allah for the exaltation of your fame. Do not feel embarrased by it but utilize it. The same type of propaga nda campaign was built up against the Holy Prophet (may peace be upon him) in Arabia, and Allah had conveyed him the happy news of exalting his fame[1]. We should rather be thankful that on the one side we are being extensively introduced to all the government servants through circulars, one after another. On the other side all the groups that are opposed to Islam are busy making us known to their respective circles. On the third side some of the respected Ulamas are discussing us through their religious decrees (Fatwahs) in every nook and corner of the religious minded population. No doubt we could never have made our publicity on such a large scale with our limited resources even in twenty years. Now what we have to do is only to present ourselves in such a way that the bad impression created about us in the people is changed into a better

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1. Surah XCIV verse 4.

one. By the Grace of Allah it will pay us a two-fold dividend. Everyone who comes to know the truth about us would feel attracted towards us as well as pose his confidence in those who misguided him so long. The false and baseless propaganda they are making against us would prove fatal for them in the long run because Satan arms his followers with such weapons that apparently look very effective but prove futile consequently.

My last advice is especially for those of us who belong to the category of the Ulama. They should do their level best to the Ulama of their respective groups through individual contacts as well as in their group meetings and through correspondence that they should seriously ponder over their attitude and its consequent impact. They have suffered a great loss of prestige as a result of their confrontation at various levels and stages with the newly educated generation. Their attitude and conflict with the budding generation has caused a great damage to the position and prestige of Islam as well. The Islamic Movement attracted the cream of this intellectual class and they came a bit closer to the Ulama because of their increasing inclination towards Islam. Now you have

again taken to confrontation with them. The way you are opposing them is so unreasonable that you cannot even convince your own pupil, what to speak of the modern educated people. What are you going to gain from this baseless opposition ?

You know it will that you can neither bring an Islamic revolution in the country nor can you run a state on Islamic lines by yourself. Such a revolution could come only with the help of modern educated people. Now those who are attracted towards Islam from amongst the new generation are none but those who are moulding their thinking and their practical life according to the requirements of Islam through the motivation of Islamic movement. You cannot point out any other such active and powerful group with their inclination towards Islam. You can neither yourself produce such a group from this class with your own efforts. Now it is crystal clear that any opposition of Islamic movement from your side is nothing but a clear indication that you can afford any sort of secular and inimical leadership against Islam but you are by no means ready to welcome any leadership bearing Islamic orientation. Have you really made up your mind to adopt this

attitude and position. Are you really ready to justify your stand before Allah. You might differ with us on some issues but do you consider it an opportune moment to make this difference of opinion public ? Could not these differences be solved through exchange of views and academic discussion ? Do these controversies really call for fatwahs[1] or publication of posters and pamphlets against us. If all this was so necessary that you had to do it for the cause of Islam, was it also necessary to mutilate others' writings, attribute to them what they never uttered and repeat false allegations even if those allegations prove baseless in the light of their own writings ?

This is what should be clearly pointed out by the old students of various religious academic institutions to their elders. I would specially invite the attention of my brothers from the Deoband and Mazāherul Uloom towards the vilification campaign started by some of the eminent figures of the above mentioned institutions. They are under the impression that as soon as they release fatwahs and posters against us under their signatures, all those in the nook

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1. Religious Decree.

and corner of India and Pakistan who have ever read in these institutions would at once come out in their support. Now it is for you to remove this wrong impression and make it clear to them that you have no doubt acquired the knowledge of Quran and Sunnah at the educational institutions of Deoband and Mazaherul Uloom—but never learnt to override your faith and convictions. What is the use of such learning of Quran and Sunnah which leads one to the blind following of their teachers or religious leaders instead of following the truth and only truth, or developing partisanship and sectarianism instead of love for Islam and Islam only.

Short Course for Islamic Dawah

Now I would give you a few suggestions for the expansion of Islamic Dāwah. In the past our workers found it difficult to make the people in general go through our literature which is pretty large in number. They could not decide which of the literature would suffice for a man to acquire entry in the organisation. This difficulty has now been removed by some of our new publications. Offer these pamphlets to those whom you do like to introduce to your mission. After going through these small

pamphlets let him decide himself the position he chooses to serve this mission. But when one joins the organisation advise him to go through the whole of our literature because without thorough study of our literature he cannot be fully groomed in his thinking and practical life and cannot fully grasp the Islamic viewpoint in various matters and issues of day to day life.

Guidance for Women

Much of what I have already said is common to both men and women. Now, I will say something exclusively for the women who are in any way attached with our organisation.

The first and foremost requirement for you is to acquire as much knowledge of Islam as possible. Study not only the Quran but also *Hadith* and (*Fiqh* Islamic Jurisprudence) with full understanding. Limit not yourselves only to the basic knowledge of Islam and requirements of faith (*Iman*) but try to know Islamic injunctions regarding your personal life, family life, and general social living. One of the main causes of un-Islamic customs and practices becoming common in Muslim families is the ignorance of our women folk about the teachings of Islam and Islamic injunctions.

Next thing for you to do is to try to mould your practical life, your morals and your character as well as the life and atmosphere at your home according to your knowledge of Islam. A Muslim woman must be so firm and strict that she should strck to what she considers right despite the opposition and hurdles from her family or other relatives. She should not concede to anything wrong under any sort of pressure. No doubt, the parents, the husband and other elders of the family do deserve obedience, respect and regard and they must never be treated with insubordination and arrogance. But the rights and will of Allah and His Holy Prophet reign supreme. Whosoever presses you to adopt the path of disobedience to Allah and His Holy Prophet (peace be upon him) flatly refuse to obey, be he your father or your husband. Never bow to anyone in this respect Rely on Allah and bravely face the worst of the consequences, even if it leads to the destruction of your worldly life. The stronger your determination to adhere to Islam, the better shall be its effect on your family environments by the grace of Allah. You shall, thus, get a golden opportunity to reform the problem homes. On the contrary, if you yield to unwarranted and anti-Islamic demands, your own personal life

will be deprived of the blessings of Islam, as much as you submit to ungodly pressures. Nevertheless you will set a bad example of weakness in faith (*I'mān*) and morals for the people around you.

Your third responsibility is to give priority to your near and dear ones in the matter of reform and grooming in Islamic way of life. Those of our sisters, whom Allah has gifted with children, are in fact put to a hard test, which if not cleared successfully can not be compensated in any other way whatsoever. Their own children deserve their best attention. It is their prime responsibility to groom their children well in Islam and its etiquettes. Married ladies carry an extra responsibility of keeping their husbands on the right path and to assist them in remaining steadfast in their march if they are already on the right path. A daughter can also convey the truth to her parents obser-ving due respect and regard for them. The least she can manage is to offer them good books to read.

Fourthly, spend as much time as you can spare from your household duties to convey the knowledge of Islam, to the women folk around you. Impart education to young girls and un-educated elderly women. Provide useful Islamic

literature to ladies who are literate. Arrange women gatherings and explain the teaching of Islam to them. If you cannot speak in public, just read out relevant and useful extracts from literature to them. In short, try your level best, using all possible ways and means to eliminate ignorance and illiteracy in the ladies around you.

Our educated ladies have another important task before them that supercedes other duties in the present situation. The fair sex in Pakistan is very systematically and energetically being lured by the western oriented women to moral and sexual anarchy, licentiousness and confusion under active government patronage with all the national resources at its command. All the right thinking and the Islam-loving women should resist this campaign with all their might. Men alone cannot tide this storm. Their struggle is easily labelled as an attempt to keep the fair sex under their constant subjugation. The simple women fall an easy prey to the nefarious propaganda that the stronger sex does not afford to see the fair sex breathing fresh air of liberty and that they want to keep women imprisoned in the four walls of the house. We badly need the help of our women to counter this mischievous

campaign. There is no dearth of such noble and god fearing ladies, by the grace of Allah, who are highly educated, and are by no means less competent in academic learning and intellect, expression and writing than the so called progressive APWA[1] ladies. Hence it is the duty of such talented women to come forward with a deserving rebuttal. They should openly declare that a Muslim woman hates such progress and advancement that goes against the limits prescribed and ordained by Allah and the Holy Prophet (peace be upon him). They should as well organise themselves and perform all those imperative duties efficiently, fully observing the limitations ordained by Islam, which the so called progressives make a forceful excuse for violating Islamic precepts. This practical demonstration on their part would work as a silencer to all the hue and cry of those men as well as women who are busy distracting Muslim women from the path of Islam.

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1. All Pakistan Women Association which popularised and patronised mixed gatherings, Meena Bazaars and other un-Islamic trends in Pakistani women.